



The Dynamics of the Coka Iba Tradition in Commemorating the Prophet's Maulid, A Qualitative Perspective of the People of East Halmahera

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Abstract

The presence of tradition and culture can provide an understanding of the community to ensure the rules that apply in a community group. The coka iba tradition is carried out to celebrate the birthday of the Prophet Muhammad Sallallahu'alaihi Wa Sallam as a form of expression of the joy of all nature. This article aims to describe the coka iba tradition carried out by the people of East Halmahera during the celebration of the Prophet's birthday. In writing this article, the author uses the literature study methodology, and data collection is done by reviewing articles or journals that have relevance to the topic in this article. The results of this analysis show that: 1) the implementation of the coka iba tradition has undergone quite a lot of changes, starting from the pick-up process, the procession of buying chickens, reading rhymes containing moral advice and reading the book of Barzanji and congratulatory prayers as well as banquet events, 2) the values contained in the coka iba tradition are spiritual values consisting of religious values and moral values, 3) the meaning of the coka iba tradition is a religious or religious meaning seen from the cokaiba/ devil mask which has a total of 99 troops which means 99 names of Allah Subhanahu Wata'ala and social meaning which means that in the coka iba tradition there is a process of interaction and as a place to meet, 4) the acculturation of Islamic culture and Gamrange culture can be seen during the procession of the coka iba tradition which always prioritizes the recitation of the names of Allah and recites the Koran, dhikr, recites Islamic verses and the life history of the Prophet Muhammad.

Keywords: *Coka Iba Tradition; Prophet's Birthday*

Introduction

Tradition is part of the elements of culture, and traditions that have been present in human life such as habits, customs, and customs. An activity or habit from predecessors is a form of tradition that has been passed down from generation to generation in people's lives (Aulia et al., 2023). The stage of forming culture takes a long time, seen from community activities such as actions, habits, and creations from humans can produce social rules that are used as a

guide in carrying out community life and customs that should be preserved (Risman & Heningsih, 2019). Traditions that have been present in human life are customs or habits. The main thing in habits is

supernatural norms, cultural values, and laws or rules that are related. In social life, there is a tradition in it which is a habit carried out by ancestors (Darwis, 2018).

According to Koentjaraningrat (Alifuddin & Setyawan, 2021), Tradition has seven very important elements, namely religion, economic system, knowledge system, arts, social organization, language, and technology system. Tradition has a form and content that is a rule or system that manages all community activities. The values contained in community life can be equated with tradition. The development of social systems and norms through community needs. The existence of this system can manifest tradition in the form of physical objects. Every culture has its own identity in a community. The identity of the community group is formed using social construction which is the result of the influence of the natural surroundings and the experience of the five senses (Adibah, 2015).

Traditions that exist in society have a specific purpose, namely to provide knowledge about historical and cultural values. In addition, traditions make people's lives harmonious. This is what must be done by the community to respect appreciate and carry out good traditions by customary provisions. The development of a society and the rules and norms that exist in society greatly affect tradition (Kajang et al., n.d.). One way to pass on culture to generations is through traditions that emphasize the existence of active communication. A process is seen from the existence of habits, teachings, community norms, and culture (Ita, 2021).

In community life, each region has a culture and tradition that comes from the results of thinking, actions, and policies that are born from a community. The presence of tradition and culture can provide an understanding of the community to ensure the rules that apply in a community group. In carrying out the activities of the prophet's mauled *ceremony*, each region has its characteristics in celebrating these activities, even though they are carried out in different ways but have the same desire, namely wanting ahead and guidance from Allah Subhanahu Wata'la (Fatia et al., 2020).

(Masruri, 2018) argues that a custom or tradition of Muslims carried out once a year is the tradition of celebrating the Prophet's Maulid which coincides with the month of Robiul Awal which is the month of the birth of the Prophet Muhammad sallallahu'alaihi wa sallam as a sign of happiness and blessing to express joy at the birth of the Prophet of Allah Subhanahu Wata'ala. The tradition of the Prophet Muhammad's birthday is an element of the religious activities of the Muslim community that has been practiced for hundreds of years. Maulid Nabi is a form of celebration of the birthday of the Prophet Muhammad, peace be upon him, which is carried out once a year. This culture has a role in making the religious activities of the community (Imam Sibaweh, Muhammad Aulia Taufiqi, 2023).

(Masruri, 2018) gives the opinion that in the country of Indonesia commemorating the Maulid of the Prophet Muhammad Sallallahu'alaihi Wa Sallam has become a tradition that has been instilled by predecessors and is still being preserved by the current generation. Regarding this, it is inseparable from the role of the government in carrying out Maulid Nabi activities as a routine event and inviting guests from abroad.

Religious days or Islamic holidays, one of which is the Maulid of the Prophet which is carried out by all Indonesian people to recall the struggles and life history of the Prophet Muhammad Shallallahu'alaihi Wa Sallam. In this case, the community carries out religious and social activities such as dialog or seminars, joint sholawatan, religious studies, and other activities that contain religious elements. The purpose of this activity is a sense of joy for the birth of a human being who is given a mandate by Allah which brings blessings to mankind (Masruri, 2018).

This is in line with one of the traditions or habits carried out by the people of North Maluku, especially the people of Central Halmahera and East Halmahera in celebrating the Prophet's birthday. The tradition is the *coka iba* tradition, regarding this right as explained by Jafar et al in a study. According to (Jafar et al., n.d.) *the coka iba* tradition is a form of happiness of all nature for the blessings and mercy listed by the devil and Satan. *Coka iba* is also one of the traditions of Islam that was born in three brotherly countries (*Gamrange*). This tradition is carried out to celebrate the birth of the

Prophet Muhammad Shallallahu'alaihi Wa Sallam as a form of expression of the joy of all nature. This can be seen from the symbol or form of *coka iba* which has its meaning according to the shape of the *coka iba* mask.

Coka iba pecek means soil which is interpreted as an element of human creation, *coka iba* Weda comes from spiny panda leaves which means wind or breathing, *coka iba* Bicoli and Maba come from wood which means fire which has the meaning of jinn and demons this is because the two creatures are the creation of Allah Subhanahu Wata'ala which comes from fire. The signs or attributes of *coka iba* which come from earth, wind, water, and fire are a form of reflection of the natural world as an expression of joy for the presence of the Messenger of Allah Shallallahu'alaihi Wa Sallam. Seen from the other side, the *coka iba* mask has its meaning, namely *coka iba* Weda made similar to the British crusaders, *coka iba* Patani made almost the same as the Gujarat crusaders, *coka iba* Bicoli made similar to the Persian crusaders, *coka iba* Maba made similar to the Mongolian crusaders (Jafar et al., n.d.).

The sign or symbol of *coka iba* is seen from the mask because each mask worn has its meaning and function. Each *coka iba* uses its mask according to the type of mask that shows a scary face. With a fierce face, it has its meaning that supernatural beings, in this case, demons and jinn, also feel happy with the birth of the Prophet Muhammad Sallallahu'alaihi Wa Sallam. The masks used by *coka iba* are believed by the people (*Gamrange*) of Weda, Patani, and Maba to be jinn and demons. People who use *coka iba* symbols such as masks, kebaya clothes, and holding rattan to resemble the devil, jinn, and demons so that people do not recognize them (Jamal & Umar, 2020).

The people involved in the *coka iba* tradition are very influential in the Weda, Patani, and Maba (*Gamrange*) regions. These actors are traditional leaders, religious leaders, community leaders, and the people of (*Gamrange*) Weda, Patani, and Maba. The location for this tradition is usually Pondok Zikir, Mosques, and village roads and the attributes used for this tradition are rattan, kopia, masks, costumes, and musical instruments such as tifa or rabana. For the time of implementation, two days before the Prophet's birthday is usually carried out from 10 to 12 *rabiul awal* hijri or approximately three days (Jamal & Umar, 2020).

The dynamics of the people of East Halmahera and Central Halmahera in celebrating the Prophet's birthday are carried out in unique and diverse ways. To commemorate the birthday of the Prophet Muhammad, the people (*Gamrange*) of Weda, Patani, and Maba carry out the *coka iba* tradition, which is a tradition to celebrate the Prophet's birthday by praying to the Prophet by wearing a devil or jinn mask as a thanksgiving for the birth of a chosen one, namely the Prophet Muhammad. This tradition is carried out for three days. Everyone who wants to be part of *coka iba* is required to wear a mask according to its function. The *coka iba* tradition is currently still maintained and preserved by the people (*Gamrange*) of Weda, Patani, and Maba.

A tradition carried out by the community has its challenges in developing and preserving traditions. The identification of problems in the study are (1) the lack of public understanding in interpreting the *coka iba* tradition and the lack of involvement in following the *coka iba* tradition. (2) In the implementation of the *coka iba* tradition to welcome the Maulid of the Prophet Muhammad, there is cultural acculturation between Islamic culture and culture from East Halmahera. Judging from some of the explanations above, the author is interested in researching the dynamics of the *coka iba* tradition in commemorating the Prophet's birthday from a qualitative perspective from the people of East Halmahera. Based on what is described above, the researcher dives deeper into the stages of implementing the *coka iba* tradition carried out by the people of East Halmahera and the values and acculturation of Islamic culture and East Halmahera culture.

Results and Discussion

The *coka iba* tradition is a tradition that has long been carried out by the ancestors and East Halmahera. The *coka iba* tradition is carried out to welcome the birthday of the Prophet Muhammad

Shallallahu'alaihi Wa Sallam to get rihdo and mercy from Allah and every living creature, jinn, and demons can feel the joy of the presence of Rasulllah.

1. Implementation of *coka iba* tradition in Bicoli, East Halmahera

The *coka iba* tradition has undergone significant changes over time, as stated by Tete Lelo Topete in (Jafar et al., n.d.) the *coka iba* tradition in Bicoli East Halmahera has undergone many changes. The following is the process of implementing the *cokaiba tradition* as follows:

a) The implementation of the *Coka Iba* Tradition in 1969 Involved *Ngofa Manyira*.

In 1969, in the stages of the implementation of the *coka iba* tradition, it began with a traditional welcome by *ngofa manyira* to delegates from *Sangaji wat Samafu / Smowo, wat Ingli, Mcoli*, and all other traditional officials. In the *coka iba* event, one khatib, one modim, six *bobato* representatives, two from *wat Samafu/Smowo* and two from *Sangaji Mcoli, Wat Ingli*, and twelve *coka iba* circled the village to call and inform the community to follow the *opening of cokaiba* activities. After the *cokaiba* circled the village, the community along with *sangaji wat Samafu / Smowo, wat Ingli*, and *Mcoli* together with the *kapita* and *tulamo* walked to *sibuah* or the place of celebration of the *coka iba* tradition. Arriving at the *sibuah* was warmly welcomed by *ngofa manyira* with a *cakailele* dance (war dance). After performing the *cakailele* welcome dance, *ngofa manyira* invited the customary delegates to enter the *sibuah* (Jafar et al., n.d.).

Geplun smowo is assigned to arrange seating inside the *sibuah* according to custom, for those outside the *sibuah* to be used as a place to slaughter chickens which are believed to be sacrifices in activities commemorating the Maulid of the Prophet Muhammad Shallallallahu'alaihi Wa Sallam. The chickens slaughtered are not limited according to the ability of the *soa* (village). After slaughtering the chicken, it is followed by remarks from the imam, and the customary delegates are invited to taste cakes and drinks. *coka iba* tradition activities are carried out during the day and at night, the night activities are to recite rhymes containing moral advice and recite the book of Barzanji and congratulatory prayers made for representatives of the *soa*. the three *soa* are *Samafu / Smowo* and *Ingli and Mcol soa* (Jafar et al., n.d.).

For the stages of implementation, the first night of *soa Mcoli* is used as a place to recite rhymes containing moral advice and read the book of Barzanji and congratulatory prayers. For the second night the *coka iba* tradition is carried out by reading congratulatory prayers and continued with *lalayon* dances and for the third and fourth nights the *coka iba* tradition is carried out at the *Samafu / Smowo* place and the fifth and sixth nights are carried out as well as the first night located in *soa Ingli*. At the time of reading moral advice and the book of Barzanji, it is done simultaneously with the *rabana* beat and the *coka iba* passes and circles the traditional apparatus who is reading the book of Barzanji. At dawn the *coka iba*, totaling 12 people, is a wooden *coka iba* who walks around the village, after the wooden *coka iba* walks, *buro-buro* and sago fronds and *coka iba* pecek, also walk around the village and end with afternoon time (Jafar et al., n.d.).

At night the *coka iba* only walks around the place where moral rhymes are read or the *sibuah*, which is the place where the Prophet's birthday is celebrated. *Coka iba* does not hit people who are in *sibuah*, but there is such a thing as a *sondado* who is someone who is assigned to hit the readers of moral rhymes and the book of Barzanji. The materials prepared for reading the book of Barzanji are *rabana* musical instruments, *barah api*, incense, the book of Barzanji, *ponda* leaves, white cloth and drinks and cakes. For the afternoon the *coka iba* walk or *gelandengan* on the highway to hit people who are active and end in the afternoon (Jafar et al., n.d.).

b) Implementation of the *Coka Iba* Tradition Without the Presence of *Ngofa Manyira*

In the implementation stage, the *coka iba* tradition is carried out without the presence of *Ngofa Manyira* so that it is replaced by the *soa samafu* group. The absence of *Ngofa Manyira* did not have a significant impact. This is because his position was replaced by members of *Samafu / Smowo*. The *coka*

iba tradition is still carried out in accordance with the customary rules, which are carried out day and night (Jafar et al., n.d.). In the process of implementing the *coka iba* tradition, *Ngofa Manyira* has an important role in the implementation of the tradition. However, the absence of *Ngofa Manyira* has no effect on the *coka iba* tradition. This is because the role of *Ngofa Manyira* has been represented by the *soa* (village). The local community continues to carry out the tradition in accordance with existing laws and regulations. The implementation is still carried out in accordance with the rules that have been set.

c) Implementation without customary Pick-Up.

There are two differences in the *coka iba* tradition without a pick-up ritual, which are as follows:

- 1) For the implementation of the *coka iba* tradition, it no longer gives tasks or burdens to the village used to carry out the tradition. For the problem of food and drink is borne independently or every community that comes to the *coka iba* event is required to bring their own cakes and drinks. Food and drink are placed on the table and traditional leaders and the community read moral advice and the book of Barzanji for night events such as lalayan dances are no longer held, this is because the reading of the book of Barzanji and moral advice and the reading of congratulatory prayers are carried out simultaneously for a long time, usually starting from the end of the *isya* prayer until four in the morning. This is the reason why the evening program is no longer held (Jafar et al., n.d.).
- 2) The overall cost is borne by the East Halmahera Bicoli village government. For the problem of eating and drinking is borne by the local village government. It is seen that in 2018 the *coka iba* tradition procession was carried out by not holding a traditional pick-up ritual and for 2019 the government is trying to

carry out the *coka iba* tradition in accordance with the *coka iba* procession carried out in 1969 (Jafar et al., n.d.).

d) Implementation of the *Coka Iba* Tradition in the Present Era

The *cokaiba* / genie or devil *mask* tradition is a tradition carried out to celebrate the birthday of the Prophet Muhammad Shallallahu'alaihi Wa Sallam. The implementation of this tradition starts from the *opening* and delivery of traditional leaders in the local language called *Sangadji*, after the delivery of traditional leaders, the priests and traditional leaders as well as the community perform dhikr and recite greetings to the Prophet / *saraf al anam*, to do this directly under the direction of the priests. The recitation of dhikr and greetings to the Prophet/*saraf al anam* is carried out from maghrib time until twelve o'clock at night. The next stage is that the priests and traditional leaders release *coka iba* to roam and circle the village at will. *Coka iba* is given the mandate to walk and roam the streets for three days and on the third day *coka iba* enjoys food and drinks served by the community (Jamal & Umar, 2020).



Picture 1. Implementation of *Cokaiba* Tradition

(Source: Jamal, A. H., & Umar, A. (2020). Maintaining the Meaning of the Customary Value of *Coka Iba* Amidst the Modernity of Patani Society, *Journal of Artifacts*, Vol.7, No, Page 156)

In the picture above, it is explained that the community conducts a tradition or *coka iba* party. All forms of food and drinks such as green, brown rice, yellow rice and white rice are borne by officials in the Bicoli area of East Halmahera Regency and the local community this is done on the basis of alms. After the *Cokaiba* party, it is continued with the recitation of history and dhikr together for the closing of the *Cokaiba* tradition event (Jamal & Umar, 2020).

Seen from time to time the *coka iba* tradition has undergone quite a lot of changes, this is as explained above that starting from 1969 the implementation of the *coka iba tradition* was carried out together with *ngofa manyira*. This tradition is carried out for seven days and its implementation starts from the pick-up process, the procession of sembeli ayam, reading rhymes containing moral advice and reading the book of Barzanji and congratulatory prayers as well as eating. The *coka iba* are assigned to roam during the day to hit people who are on the move, this is done to notify the entire community to stay at home to pray and meditate.

The second change occurred because there was no presence of *ngofa manyira* in the process of implementing the *coka iba* tradition. *Ngofa Manyira* has an important role in the implementation of the tradition. However, the absence of *Ngofa Manyira* has no effect on the *coka iba tradition*. This is because the role of *Ngofa Manyira* has been represented by the *soa* (village). The local community continues to carry out the tradition in accordance with existing laws and regulations. The implementation is still carried out in accordance with the rules that have been set. Another change is that there is no traditional welcoming procession because all food and drinks are fully covered by the highest officials in the East Halmahera and Central Halmahera regions. The community is no longer burdened with consumption. For the implementation of the *coka iba* tradition at this time, it can be seen from several villages in Central Halmahera and East Halmahera that some are still using the *coka iba* tradition which is the same as the implementation of *coka iba* in 1969, which starts from the process of embracing, the procession of buying chickens, reading rhymes containing moral advice and reading the book of Barzanji and congratulatory prayers as well as eating.

However, in general, there are several processions of the *coka iba* tradition that are no longer carried out in several regions in Central Halmahera and East Halmahera, namely the implementation of the *coka iba* tradition without the presence of *ngofa manyira*, there is no pick-up procession, there is no longer a chicken sembeli procession. The procession is carried out only reading rhymes containing moral advice and reading the book of Barzanji and congratulatory prayers as well as eating. There are several reasons that make people no longer carry out the *coka iba* tradition in accordance with the rules, 1) The welcoming procession is no longer held because food and drinks are fully covered by local officials, 2) the procession of the *coka iba* tradition is carried out without the presence of the *ngofa manyira*, because the role of the *ngofa manyira* has been taken by the *soa* (village). From several important things above, it can be said that the community has not been able to interpret the *coka iba* tradition as a whole and universally in accordance with existing rules. The community only does it on the outside. Judging from some of the series of *coka iba* activities that are no longer carried out. The value obtained when the entire set of *coka iba* activities is carried out as a whole will have a big impact on society.

2. Meaning in *Trasidi Coka Iba*

Tradition is a reflection of human behavior that is active for a long time and is carried out from generation to generation from the ancestors. Traditions that become a source and have become cultured in human ethics and behavior. In a simple sense, tradition is a habit that has long been carried out by ancestors and has become an important thing in people's lives. The most important thing is that knowledge born from ancestors will become information that is fully held by generation to generation. Without the process of maintaining the tradition, the tradition will be lost in time. Tradition can also be said to be a togetherness that exists in society that can control recreation and action in everyday life (Coomans, 1987) (Rosdiana, 2023).

Traditions can survive in people's lives because there is meaning contained in them. With its meaning and function, traditions can develop and be preserved by the community. The presence of this meaning can provide a certain knowledge, so that people can understand the meaning of a tradition (Nurdin & Fazal, 2022). Symbols become something important that cannot be separated from humans. Symbols look ordinary but have their own meaning according to an existing event (Waluyo, 2017). The *coka iba* tradition has religious values and social values that need to be maintained and maintained for future generations. For social value, it can be seen from the activities of the Patani community of East Halmehera Regency to carry out social services for *coka iba* activities and follow the entire procession of the *coka iba* tradition. With the participation and support of the community, it can provide closeness or family strength throughout the Patani community of East Halmehera Regency. *Coka iba* has its own meaning, namely in commemorating the birthday of the Prophet Muhammad Shallallahu'alaihi Wa Sallam as guidance and mercy for the entire universe. Humans, demons, jinn/demons, plants, animals feel happiness at the birth of the Prophet Muhammad Sallallahu'alaihi Wa Sallam as *Rahmatanlil`alamin* which is the grace and guidance of Allah Subhanahu Wata'ala (Jamal & Umar, 2020).

People who use *coka iba* masks can express a sense of happiness at the birth of the Prophet Muhammad. Jinn and demons are also happy, this can be seen from the shape of the *coka iba* mask like the faces of demons and jinn. One of the meanings of this tradition is a form of friendship between the Patani people in the village and the Patani people outside the Patani village. Seen from the view of *Fagogoru* (custom), *coka iba* has several important things, namely politeness and respect, (*sopan re hormat*) every community is required to be polite and respect each other, budi and language (*Budi re bahasa*), in speech is always maintained, *ngaku rasai*, (brotherhood), the community is required to have a strong sense of brotherhood, shame and fear (*memoi re metat*) fear and shame of Allah Subhanahu Wata'ala because the community committed a sin. The essence of these four points means that, in the *Cokaiba* tradition, people are always reminded about brotherhood. With a sense of brotherhood, the community will develop and progress (Jamal & Umar, 2020).



Picture 2. The procession of installing the *Coka Iba* mask. (Source: Jamal, A. H., & Umar, A. (2020). Maintaining the Meaning of the Customary Value of Coka Iba Amidst the Modernity of Patani Society, *Journal of Artifacts*, Vol.7, No, Page 157)

The meaning in the *cokaiba* tradition is seen from the *cokaiba / devil mask* has a total of 99 troops which means 99 names of Allah Subhanahu Wata'ala which are in accordance with His attributes or are called *asmaul husna*. *Coka iba* has four types, namely 1) *coka iba gof* (uleng) which comes from panda leaves with a certain meaning, namely agin which is interpreted as humans living by the grace of God in the form of air, 2) *coka iba hate* (yai) which comes from wood which has a symbol of fire which is interpreted as God's creatures, namely jinn and demons, 3) *coka iba gof* (ulenggome) which comes from sago tree peleba which is interpreted as water and means that water is a very important part for humans, animals and plants for survival, 4) *coka iba Iri Pala* (gome) which means pecek which means that Allah Subhanahu Wata'ala created humans from the ground. For the equipment of the *coka iba* tradition is a lidih rod hitting tool which is three in number and then made into one. which symbolizes

three brotherly countries or in the local language referred to as *Gamrange* (Weda, Maba and Patani) are one descendant (Jamal & Umar, 2020).

One of the equipment used by *coka iba* is a mask. Each *coka iba mask* has its own meaning, the face of the *coka iba* mask is like the devil and the devil who displays a ferocious and frightening face. Jinn and demons are interpreted as creations of Allah Subhanahu Wata'ala who are happy for the birth of Rasullullah Shallallahu'alaihi Wa Sallam. The main purpose for people who wear *coka iba* masks is to liken themselves to demons and devils. The attributes used by *coka iba* are sticks, masks and kebayas. For the procession of reading *sarafal anam* and *dhikr* is a form of giving blessings to the Prophet and asking Allah Subhanahu Wata'ala that the Prophet be born on earth safely. And for *dhikr* and reciting the history of the Prophet Muhammad Shallallahu'alaihi Wa Sallam is a series to ask for and be grateful for the birth of Rasullullah Shallallahu'alaihi Wa Sallam as *Rahmatanlil' alamin* (Jamal & Umar, 2020).

For people who wear *cokaiba* masks, released by the faith and traditional leaders, *cokaiba* is assigned to walk around the village and hit people who are on the move. This is done by *coka iba* is a form of character that resembles the devil and the devil. The purpose of hitting people who wander outside the house is to remind people to remember and pray to Allah in their respective homes. The food that must be served when the *coka iba* tradition is carried out. The food is green rice, red rice color, yellow rice color and white rice color. each type of food has its own meaning. Yellow rice means prosperity, white rice means sincerity, green rice means welfare and red rice means courage. All types of food are borne by officials in Patani East Halmahera. This is done on the basis of alms to the Patani community (Jamal & Umar, 2020).

1. Values in the *Coka Iba* Tradition

Value is something that is considered important in everyday life. (Suryai et al., 2019). Every tradition or custom has so many values in everyday life. In the current era, people are trying to preserve traditions and culture so that they are not lost in the times (Waluyo, 2017). Value is also an identity or set of beliefs that shape views and thoughts and behavior (Baharudin et al., 2023). The values contained in the *coka iba* tradition are spiritual values consisting of religious values and moral values.

a. Religious Value

Religious value is a value that is religious in nature related to jihad, worship and exemplary and discipline based on Islamic teachings to get closer to Allah. (Subqi, 2020). Religious values have a function to manage human life in order to get guidance from God Almighty (Nadhifah, 2019). According to the opinion of (Jakaria Umro, 2018) said that religious value is a life value that describes the development of religion which has several elements, namely worship, aqidah and morals which are used as a guide to life in accordance with religious laws in obtaining prosperity and safety in the world and in the hereafter.

According to (Jafar et al., n.d.) The total number of *coka iba* is 99 which symbolizes the names of Allah Subhanahu Wata'ala or Asmaul Husna and means human bond with God. The *coka iba* mask is a form of meeting between world civilizations, this can be seen from the *coka iba* mask which has its own characteristics. *coka iba* Weda is shaped like an English cross, *coka iba* Maba is shaped like a Monglia cross, *coka iba* Bicoli is shaped like a Persian cross, *coka iba* Patani is shaped like a Gujarat cross. The meaning of the *coka iba* mask is a form of commemorating the spirit of resistance in imitating the crusades during the time of Sultan Al-Ayubi Julfian (Jafar et al., n.d.).

The essence of the *coka iba* tradition is as an expression of happiness and joy of the whole world for the birth of the Rasullah Shallallahu'alaihi Wa Sallam. There are also several types of *coka iba*, which are as follows: a) *coka iba pece* which comes from the ground which is interpreted as humans are created from the ground, b) *coka iba* sago fronds which comes from water which is interpreted as the main needs of living things, c) *coka iba* wood comes from wood which is interpreted as jinn and demons which are God's creation. d) *coka iba* duan panda spiny is interpreted as breathing (Jafar et al., n.d.).

b. Moral Values

Moral value is a value that relates to good and bad actions. Moral values prove that people are guilty or innocent, seen from the way a person interacts with each other. From the interaction we can see clearly both from the actions and speech. People who have moral values are people who behave well and correctly. In essence, moral values are related to human behavior (Nurjannah & Arianto, 2022).

In the implementation of the *coka iba* tradition there is moral value, this can be seen from *fanten* which is an implementation to read moral advice and the book of Barzanji which is carried out by sitting face to face with traditional leaders and religious leaders. The origin of the word *fanten* is divided into two words, *fantene* and *faften*. *Faften* itself means sitting face to face with a true brother and *fantene* means handing over to someone who is trusted as a true friend. For true friends seen in the context of *fogogoru* (indigenous people), there are certain values, namely *sopan re respect* which means mutual respect and good behavior, *ngaku re rasai* which means friendship, *Mtat re memo* which means shame to sin and have fear, *budi re bahasa* which means good and correct language (Jafar et al., n.d.).

3. Acculturation of Islamic culture and East Halmahera Culture

Acculturation according to anthropological scholars is a social mechanism that is present in a layer of society that has a separate culture that is faced with elements of a foreign culture, so that it can be obtained in its own culture and does not have to leave the original culture (Sidiq & Choiri, 2019). Acculturation occurs due to the development of traditions, this is seen from the harmonization of one culture with another culture. The purpose of combining cultures can produce values that are in both cultures. The presence of this acculturation can provide a new understanding for the community and become a way of life to interact with each other. (M. Zainal Abidin, 2009). Judging from the acculturation of culture and religion that occurred in Indonesia is inseparable from history. Islam by itself has a culture that is no less unique than the culture of other religions in Indonesia. An interesting phenomenon is the strengthening of religion and culture. This is especially true of Islam (Susanto, 2012).

Islam is a religion that comes last after other religions. Islam is very quickly adapted to the community this is inseparable from the support and encouragement of the guardians and kyai by using the method of cultural sociology. This method has a specific purpose, namely as an effort to get equality between local culture and Islamic culture. In the relationship between the two cultures there is a process of transformation and the inclusion of elements of Islamic culture and other cultures. In the acculturation stage, Islam is a new element that has the ability to adapt to other cultures but can maintain its own culture (Muasmara & Ajmain, 2020). Traditional culture and Islamic culture can have an influence on the broadcasting of Islam, this is because there is a combination of Islamic culture and traditional culture so that Islam can be well received and quickly adapt to the environment. Seen from the other side that with the merger of the two cultures can affect the community seen from, traditional ceremonies, in terms of art and traditions held by the community (Alwi et al., 2022).

The presence of Islam in Indonesia is related to the process of religious broadcasting and cultural strength. Broadcasting Islam is done in a peaceful way and has shown its friendliness and does not force people to embrace Islam and respect the existing culture of the area and Islam also does not eliminate the traditions that have long been carried out by the community. From this action, Islam can attract community sympathizers to embrace Islam. The arrival of Islam can adapt to local culture, long before Islam was present, traditions and customs had long been carried out by the ancestors. Acculturation of Islamic culture with local culture can be welcomed by the community even though it already has its own beliefs (Baharudin et al., 2023).

In the *coka iba* tradition there is cultural acculturation between Islamic culture and the culture of Central Halmahera and East Halmahera. This tradition has existed for hundreds of years and is embedded in the customs of the *Gamrange* community (Weda, Patani, and Maba). Islam is very influential in spreading Islam in North Maluku, especially East Halmahera, which is an area of the

Sultanate of Tidore called the *Gamrange region*, which means the three brotherly countries of Weda, Patani and Maba.

Before Islam entered *Gamrange*, the community had already practiced the *coka iba* tradition. The presence of Islam does not damage or eliminate the traditions that have been carried out by the people of East Halmahera and Central Halmahera. In fact, Islam was welcomed by the community by adapting religion and culture. The merging of Islamic culture and *Gamrange* culture can be seen during the *coka iba* tradition. If examined more, the entire series of *coka iba traditions* are always prioritized by reciting the names of Allah and reciting the Koran, dhikr, reciting Islamic poems and the life history of the Prophet Muhammad.

The *Gamrange* community strongly maintains culture and always preserves the *coka iba* tradition which is carried out every day of the birth of the Prophet Muhammad. This tradition is carried out to ask for the blessing and mercy of Allah as a sense of happiness for the presence of Rasullah on this earth, even the jinn and devils are also happy. The acculturation of the two cultures has become a habit or tradition that has been instilled by the *Gamrange* community.

Conclusion

The *coka iba* tradition is one of the traditions of Islam that was born from the three brotherly countries (*Gamrange*) of Weda, Patani and Maba. This tradition is carried out to celebrate the birthday of the Prophet Muhammad Shallallahu'alaihi Wa Sallam as a form of expression of the joy of all nature. This can be seen from the symbol or form of *Coka iba* which has its own meaning according to the shape of the *coka iba* mask. In the stages of implementing the *coka iba* tradition from time to time there have been quite a lot of changes, starting from 1969 the implementation of the *coka iba* tradition was carried out together with *ngofa manyira*. This tradition is carried out for seven days, the implementation starts from the pick-up process, the procession of sembeli ayam, reading rhymes containing moral advice and reading the book of Barzanji and congratulatory prayers as well as eating. The *coka iba* is assigned to roam during the day to hit people who are on the move, this is done to notify the entire community to stay at home praying and praying and for now, the implementation of the *coka iba* tradition is only carried out on the surface, not the same as the previous implementation.

The values contained in the *coka iba* tradition are spiritual values consisting of religious values and moral values and the meaning the *coka iba* tradition seen from the *cokaiba / devil mask* has a total of 99 troops which means 99 names of Allah Subhanahu Wata'ala which correspond to His attributes or are called *asmaul husna*. Another meaning of this tradition is a form of friendship between the Patani people in the village and the Patani people who are outside the Patani village. In the *coka iba* tradition, there is cultural acculturation between Islamic culture and culture and East Halmahera. This tradition dates back hundreds of years and is embedded in the customs of the *Gamrange* community (Weda, Patani, and Maba). Islam is very influential in spreading Islam in North Maluku, especially Central Halmahera and East Halmahera, which are areas of the Sultanate of Tidore called the *Gamrange region* which means three brotherly countries Weda, Patani, and Maba. Based on the conclusion of this writing, the author advises the *Gamrange* community (Three brotherly countries) of Weda, Patani, and Maba so that they can interpret the *coka iba* tradition and involve themselves in the tradition and for further writers to be able to explore and increase references to study the *coka iba* tradition.

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